

BLUE-GRASS BLADE.

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Editor

A Minister On the Blade and the National View.

WINCHESTER, Ky., Dec. 29.

Dear Bro. Moore:—If I may call you brother, and I can on Prohibition. Here I will strike you and you will strike me. I think I will also hit you in Adam or in one of those fellows Mulhatten saw breaking hemp in "bluegrassdom;" that is if Darwin's theory be correct. But I am disposed however to think from the account, given in the Blade of your ancestry, that, you have descended from a better parentage—from a higher origin, namely, Barton W. Stone. I think the descent of the monkey from man would be easier proven than man's descent from the monkey; especially when we see man descending into the saloon business with a license given by our votes.

I do not think from the indications that you ought to "monkey" with religion. You do not "monkey" with the Prohibition question. It has been monkeyed with too much. We need manly work along this line. We need to hit square out from the shoulder as you do, calling them by their suitable names, and if they do not like the names let them go into a business that deserves a better name, and that we can even call a "dog-gery" without disgracing the dogs.

If you will sign a contract agreeing to put the whiskycrats out of Lexington for \$5,000 in five years, the time you propose, the churches and good people of Lexington ought to raise the money, and when you get it out of Lexington we will give you a job here. If I had the money I would buy you if you would sell out, and put you

in a position where you would be a mighty big word of late. In fact every off the head of this "Goliath," sometimes pronounced "Go-lier." Let the liar go, for he must sooner or later.

I have been wanting to send you two dollars ever since the first issue of the last edition of the Blade, but I have had in my mind two reasons for not doing so. The first was that, I thought from that number they would have you killed before this, and the second was that I could not write you a check without writing you something else too, and I was afraid you would publish it in spite of the loud "priests" written upon them. But you are not dead yet I hope, and the Blade still lives. And I think I can write you a letter that you will not publish (?) for your own sake, if not for mine, but you seem to have no sake. Here is my check for two dollars and if you get killed you need not pay it back, and if the Blade dies again you need not, for I have already received \$2 worth and you will be compelled to "dead-head" a preacher for the rest of the year unless the Blade dies.

I do not endorse you fully nor did I ever know a man that did thus endorse, not even myself, none except the *Man Christ Jesus*. I think we should not preach less of the divine man but more of the malice of Jesus. We preach Him sometimes as though he were a woman, and with our present ideas of womanhood preaching will not reach this age of rum. Christ was a lion as well as a lamb; and in preaching against the whisky traffic we need about nine parts lion to one of lamb.

I want you to say to Dr. Chinn and Bro. Mathews that while I endorse you on Prohibition, I also endorse what they say to you concerning your writing about your religion or rather no religion.

I think your views of Prohibition and your way of treating it is very rational, however irrational your "Rational View" may be.

Yours for the destruction of the rum traffic, J. S. KENDRICK.

Catholic Advocacy of Prohibition.

It is to the credit of the Catholic Church that Prohibition is the only political cause in America that it has ever advocated. No official declaration from the Pope has ever announced this, and as it is a political issue, as well as

a religious and moral one, it is right that he has not done it; more especially as he is not a citizen of this Government.

But I print in this issue, as I have done similar ones before, the utterances of prominent Catholic dignitaries, to show that they regard that they are reflecting the wishes of Leo XIII. when they advocate the Prohibition cause.

The Catholic Irish of this country are almost solid for Democracy, but the Democratic party has appealed to the very worst element in the Catholic Church to gain the Catholics as allies, and the Irish saloon keeper the very class of the membership of the church, that the Pope and these good Bishops are trying to influence in favor of Prohibition are those who have most heartily responded to the Democratic call; and to day I suppose there is not an Irish Catholic saloon keeper in the State who is not a Democrat, and his loyalty to Democracy seems to increase in the ratio of his ignorance, and to be marked and aggressive just in proportion as his saloon is low and disreputable.

Nobody has seen anything from the Pope showing that he had any preference as to whether his people should be Democrats or Republicans, nor has he expressed any sympathy with the Farmers' Alliance, or with any Labor Union, and I guess that nobody can recall that Pius IX. ever had anything good to say for Know-Nothingism. But a late letter from the Vatican to Bishop Spalding in this country, though it is an expression of his personal preferences rather than an official utterance, is quite as plain an expression of his sympathy for Prohibition as that lately made by the Supreme Court.

It is the first time in the history of this country when the best men in the Protestant, and the best men in the Catholic, ministry, have shaken hands across the bloody chasm which for centuries has divided them, and thoroughly agreed that they were in unison as to a measure that Christianity ought to try to accomplish, and as to the best means of accomplishing it.

As a political measure, to say nothing of morals or religion, there is no question for the ventilation of which there is a greater necessity than the status of the Catholic and Protestant churches toward each other; and yet I have never heard from any pulpit or any press, Catholic or Protestant, a dispassionate discussion of this question, and of all of our prominent political orators there is not one that would dare say a word about it, and there is not a paper in Lexington, Democratic or Republican, that would dare print an editorial taking any definite position on the subject.

And yet, while no man can reasonably say that he sees any strong probability of a conflict at arms between the Catholic and Protestant Churches, almost any man of sagacity, who is looking out over our horizon for political war clouds, would say that this ecclesiastical status seemed more pregnant of so dire a result than anything else. How it may come about, if ever, I do not know, but it is not hard to imagine how it might be.

The Catholic immigration here is much greater than the Protestant. Then we occasionally hear of some Protestant going over to the Catholic Church, and have instances of that sort from our finest society here in Lexington—the case of Tom Major, for instance, who leaves Protestantism to become a Catholic clergyman. But if any Catholic in this city were to become a Protestant, it would be an eight days' wonder. St. John's Episcopal Church in this city is simply a Catholic kindergarten managed by Protestants. But a greater possibility for the predominance of Catholicism than these, is the increase of Catholic power in this government, when Canada and Mexico and Cuba will almost certainly ultimately be added to this government. The solidarity of Catholicism will almost certainly continue to enroach upon the division of the Protestants.

The short-sighted and temporizing policy of our leading politicians, especially the Democrats, is continually giving to Catholicism sticks with which to break the head of Protestantism. The most marked instance of this is the granting to the Catholic Church a separate part of the school fund for their individual use, in contravention, as it is, of our State Con-

stitution, especially since its late revision on that point, and of the Constitution and genius of our national government. This concession to Catholicism, made by Democratic politicians right here in Lexington, is not at all because of any love for Catholicism, but it is made by men who not only despise Catholicism, but who despise themselves for the contemptible cowardice which they know, and everybody else knows, prompts them to do it. There are perhaps not a half dozen men of intelligence and integrity in town, either Protestant or Catholic, who do not recognize that this partition of the school fund by the Democrats of this town, is but a sop to the Catholic Cerberus to secure their allegiance, and simply granted because they are afraid to jeopardize the political friendship of the Catholics.

If the Jews, who, as a church in this city, are immensely more intelligent than the Catholics, and whose religion differs more widely from the Protestants than does that of the Catholics, were to ask a special partition of the school fund for their benefit, the Democrats would consider it as a good joke, and some of those who would laugh loudest at the absurdity of the proposition would be Catholics now in the Council.

If some accident were to change the relative numerical forces of the Catholic and Jewish churches, and the Jews were to demand a partition of the school fund for their benefit, the very next meeting of the Democratic Council here would take the present appropriation away from the Catholic Church and give it to the Jews.

The Baptists of the State of Kentucky I suppose pay ten times as much taxes as the Catholics of Kentucky, and yet if the Baptists of Lexington were to ask a division of the public school fund in order that they might get their peculiar religious views taught at the public expense, it would simply bring them into ridicule.

If the Christian Church, a very wealthy body in this city, were to ask such a division of the school fund to add to the maintenance of its big university here, Rome would howl at the instance of "Campbellite" audacity.

Under these circumstances it seems to me that the more generous and broader minded of the Catholic faith, ought to see that it is an instance of cruelty to animals for them thus to persecute the Protestant Democrat.

This division of the public school money is calculated to make a class distinction, and to encourage sectionalism and religious bigotry, and to array two great bodies of people against each other, in a government one of whose fundamental principles is universal brotherhood.

In the country my children go school where there are Catholic children. An orphan Catholic boy, and a large family of children who have lately lost their mother, have more than any children in school, engaged their sympathy, and, in all the association of those Catholic and Protestant children, I have to hear the first intimation that the difference in the religious faiths of their parents made any difference in their feelings toward each other.

But to the average Lexington boy the demand of the Catholic church for a special division of their share of the public school money looks like a Catholic assertion of Catholic superiority, and a Protestant admission of the claimed superiority.

This is calculated to excite the arrogance of the Catholic boy, and to excite the opposition of any plucky Protestant boy.

If an intelligent and conscientious press and pulpit would instruct the people about such church history as bears upon the difference between Catholicism and Protestantism it would do much to remove religious sectionalism, and correspondingly decrease the danger of a rupture at some future time, between these two great religious bodies.

When all the facts are known there is not much ground for the recriminations that exist between these religious bodies. The massacre of St. Bartholomew was horrible, but considering the increased light of this age over that, it was not much worse than the fact that George D. Prentice, in the days of Know-Nothingism, in Louisville, so excited the Protestants against the Catholics, that the Protestants set fire to a frame house in which Catholic men, women and children were barricaded, and shot and killed

sixteen of them as they ran out.

Any bright school child knows the touching story of how the ugly Protestant, Elizabeth beheaded the beautiful Catholic Mary Queen of Scots, because she was a Catholic, and that Henry VIII., the only and great original Bluebeard, was the great champion of Protestantism.

The average Lexington Protestant looks at the altar, the vestry, the candles and censor of Catholicism with no idea in the world that there is any religious authority for them, and that a part of his own religious faith came from exactly the same source that these Catholic paraphernalia and emblems did.

You can not more readily offend the average Protestant Christian than by telling him that he has no authority for the observance of a Sabbath, or Sunday.

He may read all the way through his New Testament, and he will not find a single precept or example for the keeping of any sabbath.

He will not find an instance in which Jesus or any of his apostles commended anybody for keeping the Sabbath, or approved them for violating it, and so to justify himself he quotes the Old Testament as authority to a Christian.

The Catholic does the same and finds abundant authority for his altar, his vestry, his censor and for burning candles in the middle of the brightest day that comes.

Both of them have made the mistake of supposing that the Jewish scriptures are authority for Christian practice.

Again on the first day of January there are Protestant and Catholic gentlemen in Lexington that will spend the day walking around from house to house drinking liquors, and are not ashamed to be seen reeling home drunk, who would feel themselves disgraced to be seen acting thus on the first day of December of the first day of June.

They don't know why public consent allows them to make this distinction.

This idea is a religious one, and was brought into the Christian church by those who were converted from heathen, just like the censor and the candles, and the Sabbath were brought into the Christian church by those who were converted from among the Jews.

A religious duty among the heathen was the observance of the Lupercalia. This required that they should get drunk, and stay drunk for a week at the beginning of the year, in honor of the heathen god Janus, for whom they named the first month, and which heathen god the Christians still honor by retaining the name of that month. Subsequent heathen converts to Christianity brought into the church the names of their gods by calling the days of the week for them, and we retain them to this day.

The evidence that Jesus, the founder of the Christian religion was born in Bethlehem is, regarded as a historical matter, almost as strong as that Mahomet established. Mahometanism six hundred years later is quite as incontestable as the story of Hannibal and Hasdrubal and Scipio and Dido and Carthage; as plain as the story of Alexander the Great; plainer than that of Anthony and Cleopatra, and immensely plainer than the story of Aeneas; of Menelaus of Paris, of Helen and Troy.

No scholar would doubt that there were such characters as Zoroaster, Gautama, Sushia Amoun, Confucius and Socrates, nor fail to trace the effects of the religions and the morals they taught.

But the story of the birth of Jesus and his wonderfully beautiful life and tragic death with the effects of his moral and religious teaching, is regarded as a mere historical fact, immensely plainer than any I have mentioned except Mahomet.

He was born in a cave that was used as a stable, and was laid in the rack, or trough, or "manger," that they put straw in for the horses. But he was not born in the winter, nor any time near our Christmas day. He was born in the summer in a climate where they have snow and raise figs, and about as cold as Georgia; and when the weather was so warm that the Shepherds could lie on the ground and sleep through the night. All the converts to Christianity wanted to celebrate his birthday, and the others probably compromised with the heathen converts who had to get drunk for a week at the beginning of the year by arranging the birthday for the 25th of De-

cember, and they all got drunk together for a week, and it is largely perpetuated to this day, by Christian people, though in a most inappropriate manner.

You will therefore find in the New Testament that St. Paul alludes to Christian people in his day, who used the occasion of observing the sacrament known as "the Lord's Supper," as one upon which to get drunk, and the Christians who did this were those who had been converted from among the heathen or the Gentiles.

Just as Paul wrote against the inappropriateness of these converts from the Gentiles bringing into the new church the peculiarities of their old religions, so does he frequently write against the disposition of the converts from among the Jewish to bring into the new church the peculiar rites and ceremonies of the former Jewish religion.

But those Christians persisted in doing that, and therefore until this day, we have handed down the censor and the candles and the altar and the vesture that were used in the Jewish service, and which the converts to Christianity from Judaism insisted on blending with the simpler form of worship introduced by Jesus.

As will be seen in reading the New Testament, it seemed difficult for Peter so to divest himself of his sectarian prejudice for the Jews as to enter heartily into the idea that the new religion was for the Gentiles as well as for the Jews. But Paul considered that his own special duty was to preach the new religion to the Gentiles; so he started out as a missionary and came as far west as Italy.

Peter and Paul did not exactly agree as to some of the minor details of the church ceremonies, and Paul "withstood" Peter and there was a division among them, Paul says, and "some were for Paul and some for Apollos and some for Cephas," or Peter, and the division has continued until this day, the Catholic branch of the church transmitting the prejudice of Peter for the Jewish forms, and the simpler forms of worship that Paul advocated being more nearly represented by the Protestant branch.

These two grand divisions of Christianity are equally zealous to promote the moral purity of their common Master, and more than ever in the history of Christianity are intelligent people of all shades of opinion in other respects, agreed upon the one pivotal fact of the Christian religion that doing good to others is the way to promote our own happiness.

The best and purest thinkers in the Catholic and Protestant faiths are earnestly agreed in the one common idea that the liquor traffic is the greatest source of human misery and the greatest bar to the ulterior purposes of advancement that they have to encounter and these two great religious bodies all agree that Prohibition is the most effectual means of overcoming this evil.

It is therefore to the interest of the Prohibition party, that all possible concessions be made between Protestants and Catholics who are working for the common end of Prohibition, and in order that this may most easily be done it should be the policy of all Prohibition speakers and writers, whether Catholic or Protestant, to show that the difference in these religious bodies in matters of form may be accounted for on principles that are entirely creditable to both parties.

Local Option Stands.

The supreme court of Michigan has declared the Hawke local option law all right. The test case was that of John W. Feek, asking for a mandamus to compel the township board of Bloomington township, Van Buren county, to issue him a liquor license and approve his bond.

Van Buren county voted Feb. 24, 1889, to adopt local option under the law of 1889. Feek applied for a license, but was refused.

The chief justice writes the opinion, which declares there is nothing unconstitutional in the law, and that it is all right. He therefore denies the mandamus. Justice Morse dissents from the opinion.

Go to Work Yourself.

Did Napoleon say, "If there were no Alps?" No. He said, "There shall be no Alps." Prohibitionists say there shall be no "if" and go to work. It is true "we" can't elect him, but our Democratic and Republican friends are only waiting to be asked to help us. It will be all right for you to pray, provided you don't ask the Lord to do more than his share. You just hustle for ninety-nine hundredths of the votes necessary, and the Lord will show you the hundredth man. Don't ask the Lord to furnish the ninety-nine. He won't do it. Use your personal influence and work.

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